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The Apostle Paul.

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There is nowhere any finer challenge to the historical imagination—that is, to our power of seeing things in a former time as they really were,—than that offered by the very beginnings of Christianity as an organized power, as a social force. Let us try to take up that challenge as if the facts were all new to us, and we had to study them for the first time.

First of all, what was the source of the indomitable faith, the victorious moral force, which made that little company of disciples the corner stone of a new order of civilization? How was it, that the inconspicuous gathering of about a hundred and twenty in the upper chamber at Jerusalem had in it the seed of a great growth, which spread its roots amidst the decay of the old order of things, and flourished most abundantly when all that splendid structure of Art and Empire was a mass of mouldering ruin?

A full answer to this question would cover the whole ground of the early Christian history. Without attempting so much as that, it will suit my present purpose to say that every great political or social revolution will have its type in the life, the character, and the work of some one man; and that the great moral and spiritual force we are considering is typified, more than anywhere else, in the vehement conviction, the ardent temper, the impassioned eloquence, the organizing skill, the

personal experience, and the vivid religious imagination, of the apostle Paul.

He is the man of genius and the man of power of the first Christian age. Comte calls him, frankly, the real founder of Christianity, holding the legend of Jesus to be a pale and ineffectual myth. But in Jesus himself, as is plain to see, there were, besides the indefinable something which resides in personality,* at least two elements, one of vast personal force, and the other of great historical significance: his intense conception of purely moral truth and of religion as a life; and his equally intense conviction of his calling as Messiah of the Jews. These were the necessary antecedents of the revolution, looked at from its purely human side. But, as soon as the movement widens out, beyond the narrow range of a merely personal and local influence, then the life and work of Paul come to be just as essential to any real understanding of it. To show how that indispensable service was enlisted, and how the new movement was inspired and guided by it, is what we mean by an intelligent study of his life.

The martyrdom of Stephen and the journey to Damascus mark the critical moment of Paul's conversion. The Council at Jerusalem, which is put some fifteen years later, marks the critical moment when Christianity burst the bounds of Judaism, and stood before the world as an independent faith,—in short, when the mind and influence of Paul had become predominant.

A crisis had come to the affairs of the church at Jerusalem with the death of Stephen. He was a sort of half-Greek, a man of greater vigor, boldness, and mental breadth than the rest, and is held to have been, in a sense, the forerunner of Paul. Now Paul—at this time known as Saul—"was consenting to his death." He was a man of thirty, in the hot glow of a first conviction, trained austerely as a Jew of the straitest sort, and doubtless thought he ought to do something by way of testimony against these disturbers of the comfortable religious peace. But his heart was very much larger than his creed. How much he had been impressed in a quieter way before, by the specta-

*Nowhere, perhaps, more vividly shown then in "Philochristus."

cle of that close-clinging and devoted life of the Christian community, nothing is told. But the shock of that first martyrdom—the noble head of Stephen, with a face "as it had been an angel's," battered out of human likeness by jagged stones flung from fierce and cruel hands of a mob of bigots, right there on the pavement before his eyes—struck him like a blow. That was putting the whole thing in quite another shape. Out of sheer wilful consistency, as I can imagine, he proceeded to carry out his commission, "breathing out threatening and slaughter," and to put it in execution as far as Damascus, some hundred and fifty miles away. And then—we know the story: the blinding flash from the sky; the voice as of the very crucified one in his heart, in sorrow, rebuke, appeal; the three days' groping in darkness; and then the sudden, eager, glad embracing of a new life.

It is quite beside my purpose to give even a brief sketch of Paul's life, or anything like an analysis of his system of belief. A single glance we may be permitted at his person, as described by the earliest witnesses: a man's physical frame and countenance are often the best type of the personal force he carries.

Paul, then, according to the legends, was a man little of stature—under five feet high, they say,—high-shouldered, stooping, with head bent forward, his beard and hair at middle life of an iron-gray; his brow wide, his face thin, his eye deep and somewhat sad; the dark eye, the marked features, we may imagine of the strong Jewish type. His bodily presence was weak, and his speech contemptible,—so his enemies said. That his speech was hesitating and slow, when not roused, we may believe easily enough: it was so with Demosthenes; it was so with Mohammed, who, next to Paul, has shown the most burning and effective eloquence of the Semitic race, and in whom, like Paul, that barrier of hesitating and imperfect utterance gave way on occasion to a hot flood of passionate and eager words, that stirred great tides of popular conviction. How vivid and dramatic that eloquence of Paul's could be, we see in the noble speech before Festus; how dignified, serious, and apt,

in the address on Mars' Hill. But these were flashes of power, with misgivings and rebuffs between. "I was with you," he says, "in weakness and fear and much trembling." "Lest I should be exalted above measure, there was given me a thorn in the flesh, the messenger of Satan to buffet me." This thorn may have been, as Dr. Brown thinks, a dimness of sight—probably with much pain—ever after the shock that blinded him on the road to Damascus; but perhaps we shall understand it better if we connect it with that moral conflict of flesh and spirit, which was more than all else the source of Paul's peculiar power.

But in the interval we find already various hints of the jealousies and disputes which followed him for thirty painful years, all the way from conversion to martyrdom. It was with much natural misgiving that the disciples admitted him of their company at all, and very reluctantly that they let him speak frankly to the Gentiles in their name. Even then, taunting opponents would sneer at his stature, or gait, or the imperfections of his speech. Men of narrower culture and less ardent temper would set themselves against his innovations, and he must "withstand them to the face," as he did Peter and James at Antioch,—failing so of his own fond dream of a communion in which diversity of gifts should be reconciled in the bond of peace; sharing, instead, the numberless frets and irritations that beset a divided party, outwardly bound together, inwardly sundered and harassed.

The work he has painfully done at Corinth is half undone by jealous brethren, who throw out slurs against his authority, or his soundness in the faith. Some officious intruder has "bewitched" his foolish Galatians with scruples he thought silenced long ago, and put him to the double task of defending his own character, and arguing all over again the first principles of his gospel. And it is a symptom at once painful and strange of those early controversies, that more than a generation after his death his memory was attacked under a false name by the partisans of Peter, and phrases in his writings

are travestied in antimonian discourses ascribed to the arch-heretic Simon Magus.

Doubtless, there would be something to say on the other side, if we had the words of any who were near enough to say it. We, too, if we were near enough, should most likely have found faults in what we dimly see now as excellencies; should have shared the jealous alarm of the earlier disciples at his daring innovations on their faith; should have resented his off-hand claim of official equality and mental superiority; should have joined the rest in calling him testy, irascible and over-bearing. But these small personal traits fade in the perspective of time; and we remember only the strong, brave, ardent, tender-hearted man, whose very faults of temperament were a sort of goad in the work he had to do. We remember only that that eager and many-sided mind has done for us the necessary task of transforming the Galilean idyl, the tragedy at Jerusalem, the narrow messianic hope, from a local tradition to an imperishable possession of mankind. This is the verdict of history upon him, and it is just. But it is also made easier to us by the fact that it is through his own words we know him best. The most transparent of men unconsciously idealizes his thought and aim. In the very effort to interpret himself to others, not only what is real but what is best in him comes clearest into view; so that it is to Paul's advantage, as well as ours, that he is his own interpreter.

The immense influence which went forth from Paul's life—perhaps the most remarkable, considered in all its effects, that ever flowed from the action of a single mind,—had its main source in the character of the man: that is, in what was moral as distinct from intellectual. His opinions are of secondary consequence: in fact, they belong as much to the time as to him, so far as they are merely speculative. But, so far as they grew out of his character, and express not simply belief but passionate conviction in him, they become most important elements of power; they make the very avenues and conductors, by which (as from an electric pile) that vivid force made itself effectually felt.

A word, first, of the documents in which these opinions are found. It will be convenient to divide Paul's epistles, roughly, into three groups: assuming the Thessalonians (i. and ii.) as the earliest; then the four great epistles, Romans, Corinthians (i., ii.) and Galatians; lastly, the Ephesians, Philippians and Colossians. That to the Hebrews is certainly not his; and the three short "pastoral letters" to Timothy and Titus, with Philemon, are of doubtful genuineness and of less doctrinal account. Strictly speaking, only the main, central group is quite undisputed: but the nine first mentioned have a close connection and a like interest. They mark three stages of a well-defined system of thought, which we know best by the name of Paul. This system turns on two points or pivots—one of chief importance in the history of speculative doctrine, the other in the view of Christianity as a moral power in the world. I shall attempt here only a brief and imperfect exhibition of each.

I.

Paul's doctrine of Christ is not only very marked and striking in itself, but it shows exactly the transition from the Messiah-doctrine of the Jews to that order of speculation which has been dominant in the church ever since.

In trying to understand Paul's christology, we must bear in mind that Paul had never known Jesus as a man—"after the flesh," as he phrases it; but claimed to have received knowledge of him direct by revelation. Such knowledge must have been strongly colored by sentiment and imagination, especially in such a mind as Paul's, impressed as he always was by the powerful and haunting remembrance of the vision near Damascus. We must remember, too, that he was, first of all and intensely, a Jew, both in belief, habit and education. His starting place was not the simple and unwarped desire of speculative truth, which we might look for in a thorough-bred Greek philosopher; but an eager attachment to, and apprehension of, a particular order of truth, developed in Hebrew schools, as-

suming a distinct historical back-ground, and a definite grasp upon the future.*

1. First of all, accordingly, we have in Thessalonians the fervent expression of faith in the risen and glorified Messiah, and the vivid assurance—which if not Paul himself, at any rate his readers, must have taken as fact, to be literally and presently brought to pass:—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.† This second coming of Christ has about it still the vindictive temper, and the promise of a sweet revenge, so characteristic of the older creed: "It is a righteous thing with God to recompense tribulation to them that trouble you;" and Jesus will be "revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God; * * * who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."‡ This is the first stage of Paul's thought: it is simply a vivid and expanded copy of that vision of Daniel, repeated as a promise and a solace to a longing, waiting, suffering church.

2. But this first close and impatient expectation must pass away. Incessant cares, varieties of peril, daily duties, the need of controversy, instruction and advice,—all served to put off, thin out, refine this grosser vision, and irradiate it with a purer inner light. In the Corinthians, Christ is first of all a spiritual lord and chief, "head of every man," soul of a body having many members, the mystic "rock" of the old covenant, the source of doctrine and authority, in whose name believers are "washed, sanctified, justified,"—"by whom are all things, and we by him." Paul knows him now in person: "have I not

*In the brief outline of the Pauline Christology which follows, I am indebted, perhaps, more than I am distinctly conscious of, to Mr. Hall's very valuable study of the subject, read at the "Ministers' Institute," and published in the "UNITARIAN REVIEW" for last January (1878).

†1 Thess. iv;16, 17. ‡2 Thess. i:6-9; compare 1 Thess. ii:14-16.

seen Jesus Christ our Lord?" He speaks of "visions and revelations of the Lord," which he distinguishes from anything that can be had by sight of the eye or knowledge after the flesh. To the Galatians, again, he speaks of Christ as a Deliverer, who has "redeemed us from the curse of the law," has lifted off yokes and burdens: the disciple is "no more a servant but a son; and if a son, then an heir of God through Christ."

But perhaps it is in the epistle to the Romans that—after toiling through much knotty and tangled argument about the law of sin, and the soul struggling in bonds of flesh—he bursts (in the magnificent eighth chapter) into the very noblest expression of grateful joy in Christ as a pure spiritual presence felt in the soul, to reconcile, comfort and uplift. It is still the risen Christ in heaven, "at the right hand of God," as in the old prophetic vision; but it is now of a purely gracious, celestial force he speaks, manifesting itself in the soul's own comfort, joy, victory, strength and peace: "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing,§ shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

3. The later letters have been called "epistles of captivity:" Paul writes as a "prisoner of the Lord" from Rome,—in declining strength, debarred from his eager activities, very likely in clear anticipation of the inevitable end. His thought of Christ is now wholly reverent, vague, idealizing: he has given free play to the imagination, fed both by the familiar teaching of Jewish schools, and the forms of speculative philosophy that had taken so strong hold on the Jewish mind, in Alexandria and elsewhere, which had come to him, doubtless, in the way of his learned education. Now, the Christ of his revering fancy retains no more the sharp outline of the messianic hope, retains but the faintest trace of human personality: he becomes a type of that divine energy, which it was the chief study of religious speculation then to personify in some form less vague than the Infinite, less precise than a Person or a Will. Paul

§More strictly, "any different order of creation."

does not use the phraseology about the Divine Word which presently became so familiar in Christian philosophy; but the Christ of the "Philippians" and "Colossians" is a bright and vivid reflex of those emanations of half-oriental imagination: "the brightness of the Father's glory, and express image of his person;" "in the form of God, but not claiming equality with God;" a preëxistent celestial being, "who took upon him the form of a servant;" "image of the invisible, first-born of the whole creation;" "through whom all things were created, in heaven and earth."

This eager, fervent, passionate expression of reverence and homage,—cleaving still to image of the suffering and glorified Saviour, to him who "though he was rich yet for our sakes became poor," still retaining as it does the phrases that had long been the familiar utterance of the Jewish hope—is the final exaltation and idealizing of that hope. It was the one thing which, by a splendid quickening vision, by a great surge (as it were) of religious enthusiasm, and warm, passionate emotion, floated the yet crude and hesitating thought of the Christian body beyond the boundaries that held it, and made possible the conquests of an aggressive faith.

II.

Still more important than Paul's doctrine of Christ, in considering Christianity as a moral power in the world, is his doctrine of Sin and Justification. I should like, if I could, to get rid of all theological prepossession in regard to the meaning of those terms. Paul was, first of all, "a Hebrew of the Hebrews." Now, whatever else the Hebrew tradition taught, it certainly did teach the worship of "a Power, not ourselves, that makes for righteousness." It certainly did teach—along with much that was narrow, perverse, grotesque—a very close and anxious obedience to a "law of righteousness." By a thousand petty symbols of ritual purification, it enforced the notion of an ideal purity as an attribute of God and as the aim of man's better life. And over against all this, conceived as it

was with the impassioned vividness characteristic of the man, Paul saw—what?

I will not speak in general terms of "a world lying in wickedness"—the familiar exaggeration of the apologists, one side all black, the other all bright. It was no such thing. The life of Agricola or Germanicus, as afterwards of Trajan, shows that manhood and public virtue were not extinct in Rome; the stories of Eponina, of Arria, of the elder Agrippina, show that womanly honor and domestic love still remained; the correspondence of Pliny, and the later possibilities of the Antonines and of Epictetus, show that many of the graces of life and some of its noblest virtues survived among those who either had heard nothing of the new faith, or else deliberately preferred the old. But I will say, for specific charges, read the first chapter of Romans; and, for comment, read Tacitus, read Juvenal, read Seneca, read if you will Petronius, written at the very time that Paul lived "in his own hired house" at Rome. Against that insolent riot of indulgence his ethics, at once austere and humane, stands out in superb relief. What he calls "sin" had a very real and intense signification to his mind, forced a heavy burden and challenge upon his conscience. In what he says of the divine judgment of sin, he does not appeal once, that I remember, except by vague allusion, to the terrors of a future world, so strongly pronounced in the Jewish popular imagination, and reflected so powerfully in the parables of Jesus. He speaks of *the evil thing itself:* the source of it, in human passion and infirmity; the law of it, that it makes man its slave; the result of it, in wretchedness, despair, and death.

Paul's theory of moral evil is mixed up with some traditional belief of inheritance from Adam; with some technical philosophy of a three-fold nature—body, soul, and spirit; with some shadowy view of a "spiritual body" in the resurrection, to be free from the corruption of grosser flesh. But, apart from all matters of mere opinion, I do not know where we could go for an equally keen and profound sense of *moral evil in itself.* And, go where we will, I do not think we can find anywhere

so noble, so delicate, so elevated, so austerely sweet a code of ethics as we find scattered through the writings of Paul. The defects lie on the side of social questions, as they come to us among our political liberties in a more complex civilization; the errors are almost all from a certain ascetic vein (not very dangerous to us), or else from sundry odd prejudices and grossnesses of the Jewish schools. The Pauline ethics differs from that of the Gospel, in being not purely ideal or sentimental, but practical and definite. And, in what is properly its own, it is matched—intentionally and intensely—point for point against the degrading doctrine and practice of the pagan world. I am sorry that I cannot take time to illustrate this; but there is less need, since nine-tenths of the best Christian teaching on the subject, it is hardly too much to say, is made up of illustration and expansion of the texts of Paul.

But, if this were all, it would not constitute, properly speaking, a moral force, any more than that average tone of exposition just spoken of. It might amount to no more than the eloquent declamation of Stoics like Seneca, weak-kneed when the special temptation came: indeed, it is believed by many, with some show of likelihood, that Seneca was a serious student and correspondent of Paul; or it might amount to no more than the gloomy and skeptic satire of Tacitus or Juvenal. What made Paul's doctrine of sin a moral power among men was *his own conviction of sin.* Here, again, I have to use a theological phrase, reluctantly, because there is no other. But the fact itself is easy to see in a study of the man. A certain nervous and morbid temperament, native in him, was prone to exaggerate whatever touched personal feeling; his strict training in the Law made him intensely conscious of whatever bore on personal conduct; a certain eagerness to assume responsibility, to make any given task his own, is seen in his hasty undertaking of the charge to crush the Galilean heresy at a blow. But here was the one horrible thing, which he could never hide or disguise: that battered head, that crushed and bleeding form of the martyr Stephen, and he standing by, eagerly "consent-

ing to his death." That one thing, in his eyes, made him—no, showed him—"the chief of sinners;" and it is as if we saw him with his head bowed and his face hidden, when he says, "I am meanest of the apostles, and not worthy to be called an apostle, because I persecuted the Church of God."

The germ of his moral power lay in this, then, that he frankly rated himself—not simply by self-condemnation and regret, but by passionate and deep contrition—among the very ones who most needed the deliverance he announced. To exhibit this point fully, it would be necessary to show those symptoms of a strange and eager craving for expiation by any sort of religious rite, common alike in the Jewish and pagan world.† The real expiation, the only expiation possible, Paul taught—and he taught it with conviction and with power *because he knew it*,—must be found in a point of moral experience, and come from an act of faith. All this is wrapped about in "Galatians" with strange subtilties of argument that mean nothing to us; it is joined in "Corinthians" with technical points of anthropology, and curious glimpses of personal experience; it is wrought up in "Romans" into the most intense and passionate expression of the burden and the terror of a soul confronted with the awful law of holiness: "Oh, wretched man that I am! who shall deliver me from the body of this death?"—and then the peace, sudden and sweet as a child's sleep after an agony of fright, when once the reconciling moment has come: "The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs—heirs of God, and joint heirs with Christ!—that, if we suffer with him, we may be also glorified together!"

And so, with all the wickedness and the bondage that confronted him in the spectacle of the world as it was,—the gods all dying or dead, old pagan faiths fast fading out, political freedom perished, a frenzy of vice and a gloom of superstition invading all the sanctuaries of human life,—Paul was able to appeal in the tone of absolute conviction, courage, and hope. Whatever was bitter and intolerable in the evil of the world,

he had shared it too. Whatever of goodness men despaired of, he not only believed in but knew as a fact in his own life; it had broken upon him as a great light out of a black cloud; and so he could change their sullen despondency into an immeasurable and glorious hope.

For the present, these are the elements of power which we have to recognize in the life of Paul. I do not add to them that activity in the building up of churches and their regulation in which so much of his work consisted: first, because, when the conviction and the brotherhood are strong enough, they will make their own organized forms at any rate; and secondly, because that model organization of the Church at Rome, which was presently to embody all of Christianity that men knew or cared about, included so many other elements of power that we hardly think of it as an apostolic work at all. To discuss the forms and the beliefs of the little religious communities which were all Paul knew, would be mere antiquarianism. It is in no antiquarian temper, but as students of those great permanent forces, which did once and can again move the world and create new systems and societies on the ruins of the old, that we should try to understand the genius, the life, and the work of the Apostle Paul.

† See, most conveniently, Neander's Introduction.

DEVOTIONAL READINGS.

VII.

MAN.

When I consider thy heavens, the work of thy hands,
The moon and the stars which thou hast ordained,
What is man that thou art mindful of him,
And the son of man that thou carest for him?
Yet thou hast made him little lower than God;
Thou hast crowned him with glory and honor.
Thou hast given him dominion over the works of thy hands;
Thou hast put all things under his feet.—*Hebrew Psalm.*

O man! thou coin bearing the double stamp of body and spirit, I do not know what thy nature is; for thou art higher than heaven and lower than earth. Do not be cast down because thou art a mixture of the four elements; do not be self-complacent because thou art the mirror of heaven.—*Faizi* (*Persian*).

For man hath all which nature hath, but more,
And in that *more* lie all his hopes of good.
Nature is cruel, man is sick of blood;
Nature is stubborn, man would fain adore;
Nature is fickle, man hath need of rest;
Nature forgives no debt and fears no fraud;
Man would be mild and with safe conscience blest.
Man must begin, know this, where nature ends;
Nature and man can never be fast friends.
Fool, if thou canst not pass her, rest her slave.

Matthew Arnold.

Thou hast a double nature. Choose between the worse and the better that is within thee. Thou hast it in thy power to become the slave of passion, the slave of luxury, the slave of sensual power, the slave of corruption. Thou hast it in thy power to become the free master of thyself, to become the everlasting benefactor of thy country and the unfailing champion of thy God.—*Dean Stanley* (*Last Sermon in America*).

To dwell in the wide house of the world; to stand in true attitude therein; in success to share one's principles with the people; in failure to live them out alone; to be incorruptible by riches or honor, unchangeable by poverty, unmoved by perils or power,—these I call the qualities of a great man.—*Mencius.*

In whom there is truth and righteousness, he is the true man. He who is free from anger, dutiful, virtuous, without weakness and subdued; he who utters true speech, instructive and free from hard-

ness, so that he offends no one, him I call indeed a man. He whose knowledge is deep, who possesses wisdom, who knows the right way; he who is tolerant with the intolerant, mild with fault-finders, free from passion among the passionate, him I call a man.—*Dhammapada* (*Buddhist.*)

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?—*Paul.*

To love and serve men is to delight in God.—*Mencius.*

O BROTHER man! fold to thy heart thy brother!
  Where pity dwells, the peace of God is there;
To worship rightly is to love each other,—
  Each smile a hymn, each kindly deed a prayer.
Follow with reverent steps the great example
  Of him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
  Each loving life a psalm of gratitude.—*Whittier.*

Then will the son of Man say, 'Come, ye blessed by my Father, inherit the kingdom prepared for you. For I was hungry and ye gave me food; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came to me.' Then will the righteous answer him, saying 'Lord, when did we these things?' And he will answer, 'Verily I say unto you, inasmuch as ye did it to one of the least of these my brethren, ye did it unto me.'—*Jesus.*

Abou Ben Adhem—may his tribe increase!—
Awoke one night from a deep dream of peace,
And saw within the moonlight in the room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
'What writest thou?' The vision raised its head,
And with a look made of all sweet accord,
Answered, 'The names of those who love the Lord.'
'And is mine one?' said Abou. 'Nay not so,'
Replied the angel. Adhem spoke more low,
But cheerly still, and said, 'I pray thee then,
Write me as one that loves his fellow men.'
The angle wrote and vanished. The next night
He came again with a great wakening light,
And showed their names whom love of God had blessed—
And, lo! Ben Adhem's name led all the rest!

Sufi (*Leigh Hunt's version*).

SERIES II. **HOME LIFE.** LESSON 3.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

TEASING AND BANTERING.

"It is as sport to a fool to do mischief."—Proverbs x:23.

I. **What do we mean by Teasing?** Sticking spiritual pins and needles into the souls of those about us; hunting for the sore spots, and probing them, not like skilful doctors, with a view to heal, but in order to hurt. This is sometimes disguised as Banter or harmless Joking, but it oftener happens that joking, which begins in a merry and kindly spirit, ends in malicious Teasing or angry Quarreling.

II. **Results:**—*Good nature* is apt to be lost in the excitement of saying smart things, as more than average self-control is requisite to traresin a "telling remark," even though its utterance gives pain.

It breaks up the pleasant social relations of life by destroying confidence in mutual good will. It substitutes *bickering* for *intellectual conversation*, thereby lowering the standard of thought and action, wasting time and ability. It spoils good tempers and ruins bad ones. Children who are habitually teased are pitiful to see, and generally grow up sad or cross. The gentle natures become suspicious and whining, the sterner, morose and combative. Pleasant material surroundings, in a home, are powerless against this mischievous influence.

A great writer says that "*Frivolity* is the root of all that is bad in character." Teasing, or Teasing Banter, proceeds from *want of consideration* for others, and absence of *generous purpose* in living, the direct results of selfishness and idleness.

III. **Why done?** Children sometimes tease each other to gratify a hateful spirit which similar treatment has engendered in themselves, but oftener because *they think it is smart.* Boys and girls, who would gladly, at any cost, protect younger brothers and sisters from physical pain, think it a joke to *frustrate their plans, expose their little secrets, or ridicule their small weaknesses*, thereby inflicting wounds which leave scars in after life.

"Only in Fun," is a mean excuse for doing something that is fun to no one but yourself, and gives pain to another. How much of such fun would there be if we always practised the Golden Rule.

IV. **Remedy.** True wit should be *kindly*, as well as *keen*, and tenderly careful never to force itself upon the moods of others. The lives of many are full of hidden sorrows. Remember the fable of "The Boys and the Frogs." A really bright person can always find subjects upon which to exercise his wit, which will be agreeable to all. Only the dull and uncultured, but "would-be-witty," are forced to make merry over personal foibles and peculiarities. Learn to look on the *serious side.* Those who are merry and thoughtless, readily fall into a habit of seeing the ridiculous in everything. This is good so far as it helps them to laugh at their own troubles and blunders, but must be promptly checked when it interferes with the sympathy due to the misfortunes of others, or when it hinders appreciation of noble actions or persons, because they happen to be "a little odd."

2. Avoid it as a duty to God, to one's self, and to others, by having an object or work in life, which will make everything look mean and unworthy that is not developing to one's self and helpful to others.—E. L. H.

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EXAGGERATION.

"Whatever is overstated, must at some time, be taken back."

I. **What is Exaggeration?**—It is the beginning of untruthfulness. Through the desire to please or amuse others, we are tempted to give more animation and add interest to a story by exaggerating the facts. We are thus led, almost insensibly, to little and apparently harmless falsehoods. But a habit of this kind renders one incapable of reporting correctly any trivial circumstance, and weakens the instinct of truthfulness.

II. **The Remedy.**—1. Study *accuracy* both in *observation* and *expression*. Join the small number of people who can *see* things as they *are* and report them as they *see* them. Exactness of speech adds weight to one's words, and implies a certain *dignity of character*, which will command general respect.

2. If you use words without regard to their exact meaning, you soon become incapable of distinguishing that exact meaning. If you use strong expressions when they are not really needed, they lose their strength, and when the proper time comes for their use, they are meaningless. If you call candy and ice cream "splendid,'" and "lovely," and "gorgeous," and "magnificent," what words have you left for the sunset?

3. Be careful in the use of *superlatives*, and do not try to intensify all your adjectives by the word *very*. Then you will not feel it necessary to express some unusually strong feeling by *swearing*. Try to be moderate in both speech and action. Vehemence is out of place in good society.

4. Acquire as large a vocabulary as possible. There are words in English to express everything you have to say, without compelling you to use words which are *not* English. The habitual use of slang is the mark of a *feeble* or an *uncultivated* mind. The slang expression which seems to you *bright* and *funny*, may offend others and seem to them coarse and ill-bred.

III. **Slang--what is it?**—As exaggeration may lead to *profanity*, so the use of slang may make it easier to be *vulgar*. Keep your words *sweet* and *pure*, and be careful not to slip into unclean phrases, – as careful as you would be to keep your feet from the mire.

IV. **How avoid it.**—1. Do not express all kinds of pleasure or displeasure by means of some one pet adjective of satisfaction or disgust. Beware of using such expressions as "lovely," "sweet," or "horrid," or "beastly," when you do not really mean to imply the qualities which those words literally stand for.

2. Try to use the words which exactly fit your thought. *Neatness* in speech will help you to *neatness* of thought, while *slovenliness* expression will always help to confirm you in lax mental habits.

V. **The language of Religion.**—Finally, in your prayers to God, make your words as simple as those of the Lord's Prayer, which is a marvel of perfect expression for all our daily and common aspiration. Thoughts *of* God and *towards* Him, should of all thoughts be *truthful*, since they lead us into all *truth*—C. W. AMES.

Notes and News.

Corner Stones of Character.—A very pretty class exercise based on Mrs. K. Gannett Wells' lesson papers, published in Unity, was given in All Souls Church at Janesville, at their Christmas service. A marble tablet commemorates each of the virtues,—also fitting lines of poetry, written by Prof. J. S. VanCleve. Send postage stamp to office of Unity for full text.

The Winter term of Antioch College, Yellow Springs, Greene Co., Ohio, an institution under liberal auspices, began Jan. 2nd, and ends March 27th, 1879. A full curriculum of classical, literary and scientific studies under able instructors; Unitarian preaching in the chapel; courses in music and modern languages. Open to both sexes. Expenses per term from $35 to $75, tuition included. Opportunities for partial self-support by manual labor for young men. Address S. C. Derby, President.

Rev. S. W. Sample, of Strawberry Point, Iowa, wishes us to add his name to the list of ministers who are willing to give missionary services on week evenings for actual expenses and ten subscribers to Unity. Mr. Sample is thinking of leaving his present field of labor, and would be glad to get a hearing as a candidate in any of our Western Liberal pulpits. The cause at Strawberry Point seems to be in a prosperous condition. The Sunday School had a delightful Christmas tree on Christmas eve, and a recent number of the *Clayton Co. Journal* gives a glowing account of one of the late social entertainments of the society, at which the readings, music and character representations were particularly enjoyable.

The week before Christmas, Rev. O. Clute, of Iowa City, delivered three scientific lectures to large and appreciative audiences at Algona, Iowa. During the first week in February, he will deliver the same at Humboldt. The society at the latter place intend to erect a house of worship in the Spring. Confidence in the College, the only institution of its kind in the state, is being restored; and the future appears promising. Prof. Earthman has just commenced a series of Sunday evening lectures in Humboldt upon the "Religious Systems of the World—Ancient and Modern."

In response to a note sent to our St. Paul prophet of "Freedom Fellowship and Character in Religion," asking for news from that part of the world for the pages of Unity, we get this reply—intended to be private, but private we can't think of letting it remain:

"Your card of Dec. 21 only reached me to-night,—or rather last evening, for it is 1:45 Christmas A.M. and I wish you a very merry one!

News! news of a churchly kind don't grow here. Remember this is the one church of the UNITY faith, professed, between the Mississippi and Portland, Oregon; and perhaps Portland would only call us fourth cousin! We wag along very pleasantly but quietly. If we grow, it is inside rather than outside growth; and I think we *do* grow a little, inside. A cosey church-home with people looking out for each other's good time, is about all I can try for yet. You should have seen our Santa Claus to-night, and the chimney down which he veritably came, and the old-fashioned room, and the trundle-beds and the children in their night-gowns,—and the children's faces in front of the stage shining a merry Christmas. We have a stage with "real flies," a drop curtain, and, thanks to our oldest member who is an artist,—get up our scenes to suit. Every church should have a stage and an artist-friend!—W. C. G."

Tin Wedding.—To the many marks of excellency which Brother M. J. MILLER, of Geneseo, deserves, should be added one indicative of the tenth anniversary of his settled pastorate. The restless ministers and aspiring parishes that are ever itching for a change, will do well to study the career of this church and its pastor,—their slow and unconscious growth into usefulness and strength. Were envy ever justifiable, we would indulge in it in the presence of the minister, who having once planted the slip, has stayed by, tending it, until it has become a vine. We of the West are beginning to count our veterans. Brother HEYWOOD is, we believe, in his fortieth year. COVELL, Secretary of the Illinois Fraternity, has labored over a quarter of a century at Buda. Mr. COLLYER is in his twentieth year, according to the Year Book. STEBBINS has been at San Francisco fifteen years. Mr. HOWLAND, Secretary of the Michigan Conference, counts fourteen years at Kalamazoo, and is several years younger than when he began. ELIOT has held the Portland fort twelve years. Of all the rest of us, MILLER and DOUTHIT alone have reached their first decade. Will a rolling stone gather moss?—J. LL.J.

Missionary Work,—The Michigan and Wisconsin Conferences now lead the line, inasmuch as they are trying to do a little Missionary work on their own hook. Brothers HOWLAND and WRIGHT are studying their respective Missionary fields, and their constituencies are learning to hear their voices and give of their resources. The next best thing has happened to Illinois, Brother DOUTHIT having been appointed to do Missionary work within its limits by the A. U. A. Were the Illinois Fraternity to join issues with the A. U. A. on Brother DOUTHIT, and the A. U. A. to lend a hand with the missionaries of Michigan and Wisconsin, it would be just right; then the

providence of the A. U. A. would imitate the Divine Providence, by "helping those who help themselves," and the Local Conference would feel the kindly touch of their coöperation. We are not to forget, that what Brother CROOKER, Bishop of Indiana, will be able to do with no support from any quarter, will be ahead of them all.—J. LL. J.

Persons and Things.—HARRIET MARTINEAU is to have a monument.——CHAS. FRANCIS ADAMS is the heaviest tax-payer in Boston.——Rabbi LILIENTHAL of Cincinnati says: "No, Sir. Prof. ADLER is wrong; we do not need the services of the undertaker he has summoned. Jew and Judaism are enjoying excellent health, and a constitution which promises us a long life and a future of golden harvests."——DEAN STANLEY has decided to erect a memorial to LIVINGSTONE, the African missionary explorer, in Westminster Abbey.——The Protestant Church authorities of Gotha, Germany, have prepared a ritual to be used at cremations.——"I wonder, uncle," said a little girl, "if men will ever live to be 500 or 1,000 years old?" "No, my child," responded the old man, "that was tried once, and the race grew so bad that the world had to be drowned."——Rev. NICOLAS P. GILMAN has been appointed Professor of Ethics and English Literature in Antioch College.——*The Christian Register* reports Rev. F. L. HOSMER's work at Cleveland, Ohio, as opening with much promise. The congregations are good, and minister and people are united and hopeful. The same paper also reports Rev. J. H. HEYWOOD, of Louisville, who has just been preaching in Cincinnati, as saying that he thinks the Unitarian cause never before looked so promising in the latter city.——Rev. CHARLES G. AMÉS says: "Poor Sunday Schools are the Devil's own contrivance for chloroforming the parental conscience, and alienating the rising generation from all religion."——Every man is a miserable sinner in church, but out out of church it is unsafe to say much about it, except to a small man.——Mr. BRONSON ALCOTT, though eighty years old, is to have a "Summer School of Philosophy" in Concord.——The *Cincinnati Commercial* prints a list of forty-nine ministers in this country who have fallen into sin during the past year. Verily it would seem that something else than "sheltering behind the blood" is needed for the salvation of clergymen, however it may be with laymen.

TO ALL WHOM IT MAY CONCERN:

I am laboring as Missionary preacher for the State of Illinois, under the auspices of the American Unitarian Association. This association was organized in Boston, May, 1825. Its objects, among others, are: *First*, "To diffuse the knowledge and promote the interests of pure Christianity." *Second*, "To produce union, sympathy, and co-operation among Liberal Christians."

I am ready and glad to work for these objects with any one and

every one who will work with me. For this purpose I seek the acquaintance and invite the co-operation of all liberal men and women. I desire to ascertain the names of all Unitarian, Universalist, and other liberal friends in the State. I wish to distribute papers and tracts in the interest of our faith. If any one anywhere wishes to hear our word enough to secure me a house to speak in, and an audience that will listen, I will come and speak if possible. Let me hear from you.

Brethren and friends, the fields are white unto the harvest. We have a great work to do for our fellow man—a work that no other religious body, and no one else can do for us. Shall we do it? If we hide our light, it becomes darkness to ourselves and others. God forbid that we should become a stumbling block to our needy fellow beings by holding our precious faith with indifference and unconcern. Indifference is death; activity is life. In union there is strength. We seek to help humanity. With hands and hearts united let us hold our colors aloft and MOVE FORWARD ALL ALONG THE LINE.

Yours cordially,

JASPER L. DOUTHIT,

Shelbyville, Illinois.

Literary.—We are glad to see that a volume of sermons from Rev. J. H. HEYWOOD of Louisville, Ky. is announced as published and for sale by GEO. H. ELLIS, 101 Milk St. Boston. Price 50 cts.——Mr. GEORGE WILLIAM CURTIS' address on the life and character of WILLIAM CULLEN BRYANT will be published very soon in book form.——The late G. H. LEWES left as much manuscript as will add two additional volumes to his "Problems of Life and Mind." They will be published in due time under the direction of "GEORGE ELIOT."——Mr. T. W. HIGGINSON will write a series of "Short Studies of American Authors" during the coming year.——The papers read at the late Prophetic conference in this city have been revised by a committee, and within a few weeks will be published in book form. The Rev. Dr. N. W. WEST, of Cincinnati, has charge of the books.——The editor of the *Springfield Republican*, speaking of typographical errors, says, "We never saw one cited, so unlikely that we could not remember its match. Once we wrote that it was 'like evoking the shadow of a shade' to quote forgotten writers. The phrase appeared in print thus: 'Like cooking the shadow of a shad.'——The most salable books of the day are not the original works, but the collections or reprints of standard poetry and prose which have stood the test of time. As illustration, it is said that over eighty thousand copies of BRYANT'S "Library of Poetry and Song" have been sold; fifty thousand BARTLETT'S "Familiar Quotations;" about the same number of DANA'S "Household Poetry."

In an article upon Mr. CHADWICK'S "The Bible of To-day" in the *Saint Paul Pioneer Press*, a writer (we suppose W. C. G.) has well epitomized the new knowledge which recent criticism has given us regarding the Bible. We quote: "In the main the Prophets were written before the "Books of Moses" in the Old Testament, and the Epistles before the Gospels in the New; scarcely anything in the Books of Moses can be referred to Moses (1,320 B. C.), whereas at least three layers of authorship can be recognized in them, written probably about 750, 620, 450 B. C. respectively; the Psalms, instead of being the song book of DAVID'S temple were the song book of the second temple, some 700 years after DAVID; the "Apocrypha," so-called, make the missing link between Old Testament and New, and that other books, not in our Bible but preserved, still further fill the gap and show the natural dawning of the Christian ideas; the Gospels were probably compiled between 100 and 150 A. D. and, notably, the disciple John did not write the Gospel that bears his name, nor Paul by any means all of the epistles ascribed to him; the New Testament by many signs reveals a struggle going on in the infant church between the liberal or Pauline, and the narrow or Judaizing, parties; the New Testament books were scarcely regarded as "Holy Scriptures" till towards the end of the second century, nor the matter definitely settled for two centuries more. All this is new to most Bible readers, and it casts floods of light, and peace, on dark chapters where the idol-worshippers and idol-breakers have fought their battles."

A new religious weekly comes to us from Norway, Maine, with the title of "The New Religion." The editor, Rev. F. A. SEITZ assures us in his first issue, however, that he has neither invented a new religion nor anticipates inventing one. What he proposes to himself is, "to give an account of the more liberal teachings of the present time and thus show forth a religion altogether new *as compared with the teachings* of President EDWARDS, Dr. SAMUEL HOPKINS, or even the late President FINNEY." We find on looking over its columns that "The New Religion," while giving space to liberal thought in general, is the organ in particular of our Universalist brethren. The numbers which have reached us give evidence of breadth and vigor. We wish the new enterprise long life and abundant success.

Unity Services and Songs for Sunday Schools.—In our issue of September 15, we announced that a book of Sunday School Services and Songs, by Rev. J. VILA BLAKE, was soon to be published by the Western Unitarian S. S. Society; and to give our readers a taste of the book beforehand, we printed one of the "Services." The work is now ready for the public. It contains six Services, under the titles: "The Father;" "Joy;" "Duty;" "Trust;" "Nature;" "Sunday;" and twenty Hymns, with music;—(pp. 43; Single Copy 25 cts; Per

dozen $2.00; Per hundred $10.00.) We have examined the book carefully, and it seems to us a work of real merit, calculated to fill an important place in our Sunday School literature. We have regarded WENDTE'S "Sunny Side," as almost incomparably the best Sunday School Singing Book that we know of, and HOSMER'S "The Way of Life," as by far the best Sunday School Service Book. But we do not hesitate to put this little volume of Mr. BLAKE on a level with those. Nor does it conflict with those; it rather supplements them. Its services are made up of (1) admirably chosen Scripture selections (a very few coming from outside our own Bible,) to be read responsively by superintendent and school; (2) brief prayers—to be given in part by the superintendent or minister alone, and in part by the whole school in unison; and (3) music (hymns, simple chants, and "glorias") to be sung by the school at intervals in connection with the readings and prayers. We have not yet put these services to the practical test of use in a Sunday School; but it seems to us they cannot fail to be found fresh, with a freshness that never wears out; varied, without complexity; warm, interesting, devotional. Their use will probably necessitate a more than average amount of musical culture in a school, and a good musical leader. But so much the better for that. We welcome this book of Mr. BLAKE all the more warmly because it does something to open the way to what we earnestly desire to see—viz: a simple, rational, beautiful service, not only for all our Liberal Sunday Schools, but for all our Liberal Churches also. We have been as much interested in the services of this book in view of what seems to us their admirable adaptation, (with slight changes) to the needs of congregations, as in view of their adaptation to Sunday Schools. We wish now that the author would at once prepare an edition for churches. Almost the only alterations necessary would be the substituting of "Congregation" for "School," "Minister" for "Superintendent," and a few other things of like kind in the directions given for the use of the services. We cannot but think that such an edition as we suggest would find even a larger sale and fill even a more important place than the edition already offered,

The twenty hymns and tunes which Mr. BLAKE gives us, forming the last one-third of the present book, seem to us of a high order. The words of nearly all are from Mr. BLAKE'S own pen. A large proportion of the music is from the German. The contrast is most pleasing between what we find here and the worthless and worse than worthless stuff with which most of the Sunday School singing books of the day are filled. Moreover, we congratulate the Western S. S. Society upon being able to issue this excellent little volume at so low a price. We shall be mistaken if it is not introduced into man Schools, both East and West.—J. T. S.

BUSINESS DEPARTMENT

—OF—

WESTERN UNITARIAN HEAD-QUARTERS

75 Madison St., Room 57. Office Hours, 9 A. M. to 4 P. M.

"UNITY."

Since our announcement in this department in No. 8, we have received assurances of good will and appreciation from many quarters. A professor in a Western Orthodox college writes: "I like UNITY because of its positive religious spirit. I have long felt the need of a periodical which was not only free in its religion but was conspicuously RELIGIOUS IN ITS FREEDOM, as yours is."

A friend in New York city writes:—"Your publication is a success, and is a great pleasure to have in one's family." And from Florida comes this inspiring word of cheer:—"I take pleasure in expressing my perfect satisfaction with "UNITY" of the past and fullness of hope for "UNITY" in future. I like it VERY MUCH as it is, and think you have chosen the only way in which you could improve it, viz: by MAKING MORE OF IT."

We have also received more gratifying encouragement in the prompt manner in which our bills for arrearages have been met. The few friends still negligent in this matter will please send their subscriptions as soon as convenient, and thus enable us to begin the new year with a clean slate. Shall it be at a dollar a year, with eight additional pages? It is for our present subscribers to answer. The holiday hurry is over; now for two months of energetic work. Take one dollar subscriptions on conditions mentioned in Nos. 8 and 9:—good for one year if eight hundred more subscribers are obtained; if not, for two-thirds of the year.

Mr. Collyer is obtainable for preaching services for twenty new subscribers; Messrs. Jones, Simmons, Gordon, Gannett, Sample, and others, for ten subscribers. Prompt and concerted action will put us on the "dollar basis." Let us then be up and doing.

SUNDAY SCHOOL SOCIETY.

Mr. Blake's "UNITY SERVICES AND SONGS" is now ready for delivery; it makes a handsome and durable pamphlet of 43 pages; it contains six services, six Psalm tunes and twenty songs. Single copy, 25 cents. Per dozen, $2.00. 50 copies, $8.00. Per hundred, $10.00. Manilla edition of same, more durable but not so pleasing to the eye, $8.00 per hundred.

"CORNER-STONES OF CHARACTER,"—by Mrs. Kate Gannett Wells. Printed in pamphlet form, and interleaved. Single copy, 15 cents; per dozen, $1.25. Loose slips, 10 cents a set; 25 sets or more, 5 cents each.

"HOME LIFE,"—current series, furnished in slips. Rates as above.

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Programme of study, in circular form, furnished on application.

BOOK ROOMS.

"Essentials and Non-Essentials in Religion," by J. F. Clarke. Paper, 25 cts.; cloth, 50 cts.
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Chadwick's "Bible of To-Day,"..... $1.50.
Sunderland's "The Bible: What is it?"..... $1.00.

The burning of the Chicago post office, while our last issue was en route to its destination, may have caused some disappointment to subscribers; if so, we will forward any missing copies.

The Secretaries of the Local Conferences, and others doing missionary work, are authorized agents of "UNITY," and will be furnished with as many copies for gratuitous distribution as their work may call for.

F. L. ROBERTS, Supt.